A FAITHFUL

MEMORIAL

OF THAT

REMARKABLE MEETING

OF

Many Officers of the Army in *England*, at *Windsor* Castle, in the Year 1648.

AS ALSO,

A DISCOVERY

OF THE

Great goodness of God, in his gracious meeting of them, hearing and answering their suit or supplications, while they were yet speaking to him.

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Which is humbly presented, as a precious Patern and President unto the Officers and Souldiers of the said Army (or elsewhere) who are or shall be found in the like path, of following the Lord in this evil day; searching and trying their waies, in order to a through Return and Reformation.

By *William Allen*, late Adjutant-General of the Army in *Ireland*.

Prov. 1. 23. *Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.*

LONDON,
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(28)

To Lieutenant-General Fleetwood, *and other the Officers of the Armies in* England, Scotland, *and* Ireland, *especially to such of them, who in the sence of the dangers of the day, have been of late (as is said) betaking themselves to that most necessary duty of solemn Addresses, and fervent supplications to the Lord, humbling their souls before him, in the sence of their own and others abominations abounding in this day; with unfeigned desire and endeavour to find out, and forsake them accordingly; with all others in the Armies, that are or shall be found searching and trying their waies in order to return: The following Narrative is humbly tendered by a late member of them, and now a mourner for them; yet unfeignedly desiring their prosperity in the path of repentance.*

HAving understood, that you have of late been much conversant in seeking the Lord, in this day of distress, and enquiring (as becomes you) into the causes of his displeasure against us (which seems to wax hot) all which if performed in a right sence, observing right rules and ends, may be of singular use to help in time of need. Yet knowing the aptness of my own with others hearts to miscarry in such duties, and thereby miss of the desired success, by either setting up the stumbling-block of our iniquity before our eyes, or having any secret regard thereto in our hearts, the effect of which is to shut out prayer; I held it my duty to contribute my mite to this work of weight, by presenting you with a president once famous amongst us, by the success the Lord crown'd it with, and us in that path, in a day of very great distress round about: and desire that so far as you shall see this practise here presented, with the me-

thod therein obſerved, to agree with the revealed will of God contained in the Scripture, relating to the duty of his people, in ſuch a poſture, that you will not be affraid to make it your pattern, ſince the Lord hath formerly born ſuch a witneſs to it, and written ſuch bleſſing upon it, as may well be ſet up as a Pillar of remembrance in the midſt of us, to his praiſe, as well as our direction to, and in like duties in future ſtreights.

In the year 47. you may remember, we in the Army were engaged in actions of a very high nature, leading us to very untroden paths, both in our conteſts with the then Parliament, as alſo conferences with the King; in which great works wanting a ſpirit of faith, and the fear of the Lord, and alſo unduly ſurprized with the fear of man, which alwaies brings a ſnare; we, to make haſte, as we thought, out of ſuch perplexities, meaſuring our way by a wiſdom of our own, fell into Treaties with the King and his party; which proved ſuch a ſnare to us, and led into ſuch labyrinths by the end of that year, that the very things we thought to avoid, by the means we uſed of our own deviſing, were all, with many more of a far worſe and more perplexing nature, brought back upon us, to the overwhelming our ſpirits, weakning our hands and hearts, filling us with diviſions, confuſions, tumults and every evil work, and thereby endangering the ruine of that bleſſed cauſe we had with ſuch ſucceſs been proſpered in till this time: for now the King and his party, ſeeing us not anſwer their ends, began to provide for themſelves, by a Treaty with the then Parliament, ſet on foot about the beginning of 48. The Parliament alſo was at the ſame time highly diſpleaſed with us, for what we had done, both as to the King and themſelves; the good people likewiſe, even our moſt cordial friends in the Nation, beholding our turning aſide from that path of ſimplicity we had formerly walkt (and been bleſt) in, and thereby much endeared to their hearts, began now to fear and withdraw their affections from us in this politick path into which we had ſtept, and walkt in, to our hurt, the year before. And as a farther fruit of the waies of our own backſliding hearts, we were alſo filled with a ſpirit of great jealouſie and diviſions amongſt our ſelves, having left that wiſdom of the word, that is firſt pure, and then peaceable, that we were now fit for little but to tear and rend one another, and thereby prepare our ſelves, and the work in our hands, to be ruined by the common Enemy, as

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these that were ready to say, as many others of like spirit in this day, of the like sad occasions amongst us, Lo, this is the day, we looked for. The King and his party prepare accordingly to ruine all, by suddain insurrections in most parts of the Nation, the *Scot* concurring with the same designs, comes in with a potent Army under Duke *Hamilton*. We in the Army in a low, weak, divided, perplext condition in all respects, as aforesaid, some of us judging it a duty to lay down Arms, and quit our stations, putting our selves into the capacities of private men, since what we had done, or was yet in our hearts to do, tending as we judged to the good of these poor Nations, was not accepted by them.

Some also encouraging themselves and us to such a thing, by urging for such a practice the example of our Lord Jesus, who when he had born an eminent Testimony, to the pleasure of his Father, in an active way, sealed to it at last by his sufferings; which was presented to us as our patern for imitation.

Others of us were different minded, thinking somthing of another nature might be farther yet our duty, and therefore were by joynt advice, by a good hand of the Lord led to this result, *viz.* to go solemnly to search out (and humble our souls before the Lord in the sence of) our iniquities, which we were perswaded had provoked the Lord against us, to bring such sad perplexities upon us, as at that day, out of which we saw no way else to extricate our selves.

Accordingly we did agree to meet at *Windsore* Castle, about the beginning of 48. and there spent one day together in Prayer, inquiring into the causes of that sad dispensation. Coming to no farther result that day, but that it was still our duty to seek; and on the morrow we met again in the morning, where many spake from the Word, and Prayed; and the then Lieutenant-General *Cromwell* did press very earnestly, on all there present, to a thorough consideration of our actions as an Army, as well as our waies particularly, as private Christians, to see if any iniquity could be found in them; and what it was, that if possible we might find out, and so remove the cause of such sad rebukes, as were upon us by reason of our iniqnities, as we judged at that time. And the way more particularly the Lord led us to herein, was to look back, and consider what time it was that we could with joynt satisfaction, say to the best of our Judgements, the

preſence of the Lord was amongſt us, and rebukes and judgements were not as then upon us. Which time the Lord led us joyntly to find out and agree in; and having done ſo, to proceed, as we then judged it our duty, to ſearch into all our publick actions as an Army; afterwards duly weighing (as the Lord helpt us) each of them, with their Grounds, Rules and Ends, as neer as we could; and ſo concluded this ſecond day with agreeing to meet again on the morrow: which we accordingly did, upon the ſame occaſion, reaſſuming the conſideration of our debates the day before, and reviewing our actions again; by which means we were by a gracious hand of the Lord led to find out the very ſteps (as we were then all joyntly convinc'd) by which we had departed from the Lord, & provoked him to depart from us; which we found to be thoſe curſed carnal conferences, our own wiſdom, fears, and want of faith, had prompted us the year before, to entertain with the King and his party. And at this time, and on this occaſion, did the then Major *Goff* (as I remember was his title) make uſe of that good word, *Prov.* 1. 23, *Turn you at my reproof, &c.* which (we having found out our ſin) he urged as our duty from thoſe words, and the Lord ſo accompanied by his Spirit, that it had a kindly effect, like a word of his, upon moſt of our hearts that were then preſent; which begot in us great ſence, ſhame, and loathing our ſelves for our iniquities, and juſtifying the Lord as righteous in his proceedings againſt us: and in this path the Lord led us not only to ſee our ſin, but alſo our duty; and this ſo unanimouſly ſet with vveight upon each heart, that none vvas able hardly to ſpeak a vvord to each other for bitter vveeping, partly in the ſenſe and ſhame of our iniquities of unbelief, baſe fear of men, and carnal conſultations, (as the fruit thereof) vvith our ovvn vviſdoms, and not vvith the vvord of the Lord, vvhich only is a vvay of vviſdom, ſtrength and ſafety, and all beſides it vvaies of ſnares: and yet vvere alſo helpt vvith fear and trembling, to rejoyce in the Lord, vvhoſe faithfulneſs and loving kindneſs vve vvere made to ſee yet fail'd us not; but remembred us ſtill, even in our lovv eſtate, becauſe his mercy endures for ever. Who no ſooner brought us to his feet, acknovvledging him in that vvay of his, *viz.* ſearching for, being aſhamed of, and vvilling to turn from our iniquities, but he did direct our ſteps, and preſently we vvere led, and helpt to a cleer agreement amongſt our ſelves, not any diſſenting, that it vvas the

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duty of our day, with the forces we had, to go out and fight againſt thoſe potent enemies, which that year in all places appeared againſt us, with an humble confidence in the name of the Lord only, that we ſhould deſtroy them; alſo enabling us then, after ſerious ſeeking his face, to come to a very cleer and joynt reſolution, on many grounds at large then debated amongſt us, that it was our duty, if ever the Lord brought us back again in peace, to call *Charles Stuart*, that man of bloud, to an account, for that bloud he had ſhed, and miſchief he had done, to his utmoſt, againſt the Lords cauſe and people in theſe poor Nations: and how the Lord led and proſpered us in all our undertakings this year, in this way, cutting his work ſhort in righteouſneſs, making it a year of mercy equal, if not tranſcendent to any ſince theſe Wars began, and making it worthy of remembrance by every gracious ſoul, who was wiſe to obſerve the Lord and the operations of his hands; I wiſh may never beforgotten; bringing us together again, from all parts ſhortly after, with admiration; each ones heart as it were filled with the wonders beheld, and occaſion given to all to ſay each to other, Lo, what hath God wrought! the Kings Armies in all places broken, his ſtrong holds moſt of them taken: he himſelf all that time treating with the then Parliament, and both of them deſirous to conclude; yet by an over-ruling Providence hindred, and the King ſo infatuated, as he ſtands diſputing Punctilio's till he loſes all, and himſelf with it, and is fetcht away from his place of Treaty to a Priſon, in order to execution, which ſuddenly followed accordingly; and all this done within leſs then three quarters of a year, even to aſtoniſhment of our ſelves, and other beholders both at home and abroad; yea our very enemies then were made to ſay, God was amongſt us of a truth, and therefore they could not ſtand againſt us.

But alas, who would have thought that ſo few years would have worn out the memory of ſuch a not-to-be-forgotten mercy, or that any of thoſe that then ſaw his works, and ſang his praiſe, ſhould ſo ſoon forget what their eyes had ſeen, as not to wait for his faithful counſel in future ſtreights! Yet behold, how ſome directly, and others conſequentially are now ſaying, All theſe things were but the product of a potent politick partie fluſht with ſucceſs; and others, though more modeſt & moderate, yet it's to be feared, in too eager a purſuit of falling in with, or fear of

being hurt by what is uppermoſt, if not timely complying, at once in the lump adventure to cry up abſolute obedience to the powers that are, though thereby they condemn themſelves and others, as tranſgreſſors and rebels for oppoſing thoſe that were; together with the whole ſeries of action made glorious by Gods appearances with us, beyond parallel of any late years: and thus doth the name and works of the Lord ſuffer (as Chriſt of old) between theſe two, who almoſt equally, though not alike intentionally, rob the Lord of his glory, and give great occaſion to the worſt of our enemies the more to blaſpheme.

This is the brief, yet true account of this matter, with the bleſſed effects of it, as a manifeſtation of the Lords inclination & diſpoſition to poor returners; who is ſtill the ſame, becauſe he hath ſaid, and will perform it, as in *Jer.* 29. 12, 13. *Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you. And ye ſhall ſeek me and finde me, when ye ſhall ſearch for me with all your hearts.* And I have a little hope that this precious patern, thus preſented, may not be without ſome uſe to you in this day, if the Lord lead your hearts rightly to conſider it. That vve are a poor broken, divided, intangled, bevvildered people in our publick affairs; none but they that are very great ſtrangers in our Iſrael can be ignorant: for vvho hath known and obſerved former daies, when the Candle of the Lord ſhin'd on our Tabernacles, by the light of which we walkt thorough darkneſs, and ſhall compare thoſe daies with theſe four or five years paſt, can look upon them without a heart deeply affected, to think vvhat once we vvere (vvhen vve followed the Lord, though in a land that vvas not fovvn, vvhen vve vvere a more plain ſimple-hearted people, yet proſpered by the Lord to the terrour of enemies abroad and at home, through an eminent preſence of God vvith us) and vvhat novv vve are, ſince we have turned aſide into the carnal, empty, formal ſhews of the Nations, admiring, (and acting by) their Policies, and saying a confederacy with them, fearing their fear, and not ſanctifying the Lord in a way of believing: how are we become the tail, and not the head, a hiſſing, yea, a ſcorn to the baſeſt of Nations! what rebukes at Sea, at Land! what diſappointments of enterprizes! what ſtroaks on many formerly eminent publick inſtruments! what impoveriſhing of theſe poors Nations, by decay of Trade in all parts, to the ruine of many! what ſore viſitati-

tations, and of long continuance on the Nations thoroughout, by deaths, and lingering pining diseases! Yea, what heart-dividings are amongst those that have been as one stick together, used in the hand of the Lord, in his works of wonder in the midst of us, and thereby endangering the whole interest we have fought for, into the hands of such as are known enemies, or at best have been but faint friends to it and us, in daies of distress? And are not all these things worth considering and enquiring into, by every gracious heart, with the causes of them? for sure the Lord afflicts not without cause, nor grieves not the sons of men willingly.

And would you inquire aright, pursue the method laid down in the Case presented; inquire when could you with joynt satisfaction, say, At such a time the presence of the Lord was with you; and these sore hands of displeasure that have of late years attended you, were not upon you, nor works in your hands as now. And if you can but find that, let me advise and beseech you, as you tender the delivery of your own souls, and good of these Nations, weigh action by action since, and see where you have gone out of that prosperous path you were formerly in, and fear not to look into any action you are or may be concerned to look into, in which you think evil may be at the botom; for that remaining, will cause greater shakings then the most strict enquiry you make can do: and consider what as an Army you have done, with the grounds of it, and what you have engaged before God, Angels and Men to do; and either, if it be your sin, make your repentance as publick as your evil hath been, and so clear your selves; or else up and be doing, whatever you judge your duty, in the face of whatever difficulties you meet with; and in that path doubt not of Gods being with you, while you are with him: but if you will neither pursue your duties in one respect or other, know of a certain, the Lord who is a jealous God, will not be mockt by any that is not stronger then he, but will be above men, and make them know, he will be so in those things in which they deal most proudly, and deliverance shall arise some other way, with sore rebuke to you, for your shameful neglects of duty in such a work of weight which you have been entrusted with, and must ere long be called to an account how you have discharged it.

Alas, may we not say, & shall we be afraid to say, We, our Rulers,

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Prophets, Armies, People have sin'd; yea, have grievously departed from the Lord, and help nor healing is not to be had, but in returning from what evil soever is in our hands or hearts? It is not Power, nor Policy, nor Forraign confederacies; 'tis not Prayers, though frequent, or seemingly fervent, no, though attended with tears and confessions, without thorough forsakings, will be a path of safety for us, *Isa.* 58. No, the voice of the Lord is plain to Rulers, Armies, People, *Thus saith the Lord, Consider your waies: Why do we labour in the fire for very vanity?* Why is wisdom hid from the Prudent? Why do we sow much in prayers, tears, confessions and hazardous undertakings at home and abroad, and bring in little, and what we get is as it were put into a bag with holes, and the Lord in a way of rebuke seems to blow upon it? is it not that we should consider our waies! Oh search and try, yea call in the help of God and good men in this, to see if there be any way of iniquity in your hearts or hands, and clear your selves of it, with manifesting most indignation against it. And for your help herein, if it may be, let me humbly caution you to take heed of advising only with such that may be most pleasing to you; self-love is apt in such cases to blind much: yea, or with such only or chiefly, that are or may be under the influencing power of profitable imployments, steer'd by the favours, or fear of the frowns of Rulers; but rather with such who have been persons of known integrity, and ancient constant friends to the good old cause of God, and their Country, in all its vicissitudes and lowest ebbs; not *Shimei*-like cursing and deserting in a day of distress, and changing their Languages when it tended to the change of their conditions, for outward advantage; but such as have not been pleased with their highest, most profitablest promotions and preferments, when they could not see the cause of God and their Country promoted also; and let not those names of *odium*, of dissatisfied, *&c.* (that they have been clothed with, the better to answer the evil designs of some) affright you in this matter: and if you dare thus pursue duty in this path of simplicity presented to you, without setting up the stumbling-block of any your iniquities before you, I am perswaded (not without many demonstrable grounds producible from the word) you will find it a path of peace, through the Lords blessing it; and you, in the sincere applying to it, will be directed and led to grounds more clearly laid, for an unanimous, vigorous

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profecution of the old dying cauſe, by its beſt and trueſt friends, then hitherto you have found; or at leaſt will find it effectual to the reſcue of your own ſouls out of paths of danger, which for want of pondering according to the Word, you may be walking in to your great hurt. And therefore, let me beſeech you in all ſincerity, as you tender your own, and theſe poor Nations welfare, apply to it with ſpeed. For your betaking your ſelves to any other courſes, will prove fruitleſs as aforeſaid; for the Lord hath ſmitten, and only can heal; and if ever he do, he will do it in this way, *Hoſ.* 5. If what I have propoſed, prove any way advantagious to the ends for which it is offer'd, *viz.* to cauſe you to ſearch, try, and turn from the evil of your ways; I have my end, and let the Lord have glory: but if this poor means, in much faithfulneſs and tenderneſs preſented to you, be rejected or ſlighted by you; I ſhall, I hope, be inabled to mourn in ſecret for you before the Lord: and ſhall have this ſatisfaction, when I ſhall come to lye down in the duſt, which how ſoon it may be I know not, that I have in ſome meaſure delivered my own ſoul, and endeavour'd the like for yours; and ſhall earneſtly entreat the Lord, that this poor word of warning amongſt many others in this day preſented to you, may not one day meet you, as a witneſs againſt you, for not regarding it: for I am well aſſured it ſhall live, ſpeak, and have its fruit, when you and I ſhall ceaſe to be.

William Allen.

POST-SCRIPT.

THis Paper was ſent to the Preſs about ſix weeks ſince, to have been made publick at that time; but by an unexpected obſtruction, hath hitherto been hindred: but hoping it may yet be of ſome uſe, is therefore now publiſht.

April 23.
1659.

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